

THE FIELD AFAR

DEVOTED TO THE INTEREST OF CATHOLIC MISSIONS

"DILIGENTIBUS DEUM, OMNIA COOPERANTUR
IN BONUM."—Rom. viii. 28.



"TO THOSE WHO LOVE GOD, ALL THINGS
WORK TOGETHER FOR GOOD."

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Bishop Dougherty.

Bishop McGinley.

Fr. Gercke.

Mons. McCloskey.

His Excellency The Most Rev. Ambrose Agius, O.S.B.

Archbishop Harty.

Bishop Carroll.

AMERICANS IN THE PHILIPPINES, WITH THE APOSTOLIC DELEGATE.

(Photograph sent by Monsignor McCloskey.)

THE FIELD AFAR is a diocesan missino organ, published bi-monthly. It aims at arouse and strengthen interest in the world-wide apostolate.

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THE MISSIONER'S LIFE.

What grander mission could there be
Than that which seeks man's soul to win,
And effort makes to set it free
From all the deadly pow'r of sin?
O, valiant men are they, and strong,
Who live to magnify the Name
Of Christ; and ever 'gainst the Wrong
With earnest voice and heart proclaim!

Such men may be unknown to fame—
What care they for earth's pomp and
pow'r?
They love, instead, the humble name,
For Life is but a passing hour.
The deeds they do are written where
Their Master keeps man's acts of love;
And Missioners will find them there
To be repaid—in Heav'n above!

—AMADEUS, O.S.F.

* *

*If your heart is open to the call from
heathen countries, pray that the mis-
sionary army of the Catholic Church
may be increased by apostles from
America. Our country is scarcely rep-
resented in that precious company of
valiant soldiers.*

* *

THE presence in Boston of Bishop Foley, and his approaching departure for the Philippines,—his future mission,—is a matter of more than local interest and draws the attention of American Catholics anew to our brethren in these islands.

The conditions faced by the bishops sent to the Philippines from this country have hardly been realized by the average Catholic, priest or laic here. Friars had been withdrawn in great numbers and thousands of people were deprived of all spiritual aid.

Our new bishops became immediately so busy that they had little leisure to circulate statements in this country; and the few friends with whom they were in personal correspondence on this side of the Pacific, were evidently at a loss to know how to reach the Catholic mind and heart of the United States,—a difficult task, it must be admitted, in these days of indiscriminate appeals. Yet here and there articles, full of vital statistics have been published urging the need of active co-operation from the stay-at-homes. Archbishop Harty, too, and the late Bishop Hendrick visited this country in the interest of their mission. And not a few non-Catholics,—Government officials and others,—have given their word of sincere tribute in the secular press and elsewhere, encouraging stronger support for the excellent work that is being accomplished on the Islands by Catholic prelates and priests.

* *

But for lack of some other activity, the American Catholic conscience has not yet been roused to a sense of its special duty to the Church in the Philippines—*yes, duty*. Our government has taken the Filipinos under its protection. Our dollars are supporting numerous officials, the militia and constabulary, besides providing secular education for the natives. We are doing our full duty as citizens. What of our duty as *Catholics*? Priests are needed, and if Europe had not been responding generously to the call, conditions would be almost hopeless. Even Mill Hill (London) whose own missions in Uganda are suffering for lack of men, has been trying to help us to solve our problem. But vast districts are still unprotected. There are only forty priests, we note, in Tuguegarao, (Bishop Foley's diocese)—*forty priests for four hundred thousand Catholics, one for ten thousand*.

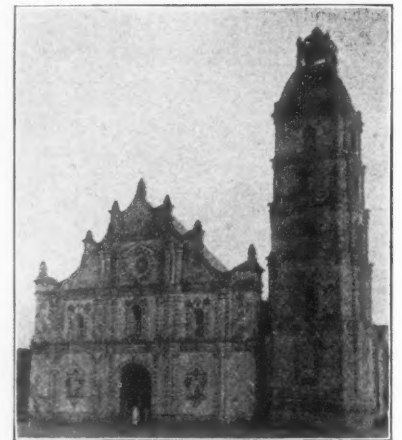
Can we spare none of our youth for the Philippines? We have reason to believe that a call for volunteers would be heeded. There are generous young hearts in this country, and doubtless many a vocation to the foreign missions lies undiscovered. We must be generous, if we expect generosity from God,—and vocations for the work at home will increase proportionately as we send toilers into the field afar.

Money is wanting, too,—but we confidently believe that a clear appreciation of the need impressed periodically on the Catholics of the United States will bring what is necessary.

NEAR the Boston Diocesan Office for the Propagation of the Faith, one of the Cathedral priests, recently discovered, in the course of a parish visitation, an old lady, a confirmed invalid, who spends the greater portion of each day in prayer. Her intentions are many, but her supplications are so abundant that each has a goodly share.

There are hundreds and thousands of souls similarly devout, whose leisure or crippled condition makes the duty of prayer pleasurable and profitable.

The zealous editor of the *Lamp* has, with full ecclesiastical approbation, been steadily pushing the idea of a *Church Unity Octave of Prayer*—which was observed from January 18 to January 25, from the feast of the Chair of Peter to the Conversion of St. Paul.



THE CATHEDRAL OF TUGUEGARAO.
Bishop Foley's See in the Philippines.

Our invalids, with a little effort on the part of others interested, could be made a strong spiritual force in the application of their prayers and Communion to this idea, which would embrace all classes of unbelievers, even the heathen.

In making this suggestion, however, we hope that no one will infer that the duty of prayer for the conversion of souls shall be confined to the invalid with the leisure and inclination to fulfill it.

The busy grown-ups, those of us who find it difficult to pray, and the little ones of Christ can all be urged to offer an occasional prayer, perhaps a rosary; or, better than all, a Communion for this intention, which must be nearest of all to the Heart of the Saviour.

* *

*To delay co-operation in this work involves
loss to a great cause and to yourself.*

THE Catholics of Boston are pleased that one of their native sons, the Rt. Rev. Maurice P. Foley, has been honored with an appointment as bishop in the Philippine Islands.

The post is a difficult one and the sacrifice demanded is considerable, but all who have known Bishop Foley, even in his boyhood, realize that by character and temperament he is exceptionally well fitted for his new position.

Tuguegarao (*too gay gara-o*) is among the northern islands of the archipelago and was a portion of Nueva Segovia, the present diocese of Bishop Carroll. It takes in three considerable provinces, Cagayan, Ysabela and Nueva Vizcaya, besides the islands called Batanes and Babayanes.

We understand that Bishop Foley will start with about forty priests, of whom nearly one-half are natives. Of the others, six are Spanish Dominicans and the rest Belgians from Scheut.

Forty priests among 400,000 people, and a good (or bad) share of wild men in addition.

This is a proposition which calls for prayer and action. We learn, however, that the Christians are good and that there are very few schismatics.

The country, according to the testimony of Bishop Dougherty, who formerly administered in this district, is a healthful one and is the great tobacco-growing section of the Philippines.

Bishop Foley received a pleasant surprise a few days ago at the Diocesan Office. He was inspecting leisurely our scrap books and albums and was particularly interested, of course, in the collection of Philippine views. He had already learned from Bishop Dougherty that his Cathedral Church is one of the most beautiful in the islands. Suddenly his eye caught a post-card bearing the welcome words, the Church of Tuguegarao, and an exclamation of delight escaped him. We have reproduced the post-card in this issue and hope later to give a better illustration.

The new bishop will not have to build a church, therefore, but his diocesan see is without an episcopal

residence, or to put it more exactly, the latter is pre-empted. It was converted into a Young Ladies' College several years ago.

We expect a regular budget of news from Bishop Foley, and we know that our readers will always be pleased to follow his work among our Filipino brethren. Many years to him, full of grace and abundantly fruitful!



THE RT. REV. MAURICE P. FOLEY, D.D.
Newly consecrated Bishop in the Philippines.

THE late Father McKeany of Bondsville, Mass., was a fervent advocate of the foreign mission cause. Many bishops and scores of priests in the Far East and in Africa, will learn with regret of this venerable priest's death and will miss his regular benefactions. Letters of acknowledgment are still coming to the Boston Diocesan Office addressed to Fr. McKeany. One which lies before us, written by Fr. Brandsma of Uganda, is typically expressive. The young priest writes:

"REVEREND AND DEAR FATHER McKEANY: Allow me, dear Father, to thank you sincerely for your generous gift, which I received through Father Walsh. May the Divine Infant thank you for me; and believe me that I will not forget you at the altar. On Christmas day one of the three Masses will be for my benefactors. What would we do? How could we carry on and extend the work, if it were not for them? I often think that the success of our work is more due to

our benefactors than ourselves. Had we but the men and the means, how much work could be carried on here for God's greater glory and the good of souls. But I suppose it will all come in God's own good time; but it seems such a pity and such a loss of souls. In this district there is room for at least twenty more mission stations. We have only five so far. It will take at least another fifty years before this vicariate will be adequately staffed; and what about the souls that get no chance in the meantime?

Yours gratefully in Xt.,
G. BRANDSMA."

* *

WE believe that there are many vocations lost to the priesthood and to the religious orders. Are we not inclined to leave the calling of an apostle too absolutely to God? Divine Providence operates through human instruments, and perhaps it is for your suggestion or for your word of encouragement that the soul of some future apostle is waiting.

Vocations must be trained. Inspiring literature, vital, and attractive in form, should be placed in the hands of our children. We must appeal to the noblest instincts of a child,—to heroic self-sacrifice for God, and love of souls. In doing so we need not neglect—rather we should not fail to cultivate his imagination and to satisfy the youthful love for adventure and travel.

* *

TO MOTHERS.

A MISSIONARY from Burma, travelling in this country, told the writer that his mother had enrolled him as an infant, in the Holy Childhood Association, and has continued his membership even to this day. She did likewise for her other children, one of whom is also a missionary priest, another a nun.

A zealous priest, writing to us from the West, says that he has more than once advised mothers, actual or prospective, to 'put baby' for ten or twelve years into the Holy Childhood. A cent a month is easily spared and in many cases the entire amount would be cheerfully given.

"To THE FIELD AFAR I wish all success and prosperity. I hope it will be a means to inspire many a noble soul with the desire of becoming an apostle and of contributing to the propagation of the faith in heathen countries. To this end, I also send it my most affectionate blessing."—The Bishop of Pondichery, India.

NOTES AND COMMENTS.

A BOSTON priest writes: "I can truthfully say that no other publication which I receive gives me such pleasure as your little missionary paper."

* *

A NUN in Ireland (and from County Cork) writes:

"Your dear little paper is an apostle in itself and I am sure has a large field of its own. I earnestly wish it to extend more and more."

* *

MANY convent schools are now interesting their pupils in the foreign missions, and we are pleased to learn from the 'Elmhurst Treasurer of the Poor,' that this well-known Academy of the Sacred Heart in Providence has been touched with a spark from the fire of the apostolate.

* *

THE FIELD AFAR brings to us through our subscribers, many interesting items. We learned recently from San Francisco that our paper is given regularly to 'Sister Ida,' who was in China for several years, speaks the Chinese language fluently, and is much interested in the conversion of Chinese on the Pacific Coast.

* *

IT is a long cry from the Pacific Coast to Boston, but several friends of the apostolate manage to reach our office, with cheery words, and generous gifts for the missionaries in whose interest we labor. Among these messages none is more welcome than that from a priest who writes:

"I often thought it would be good if you published the points for a few sermons on the Foreign Missions in the *Ecclesiastical Review* or some such publication. When the time comes around for the annual collection I admit that I have little to say. What a very interesting paper you give us in THE FIELD AFAR! One is dissatisfied with oneself when reading it."

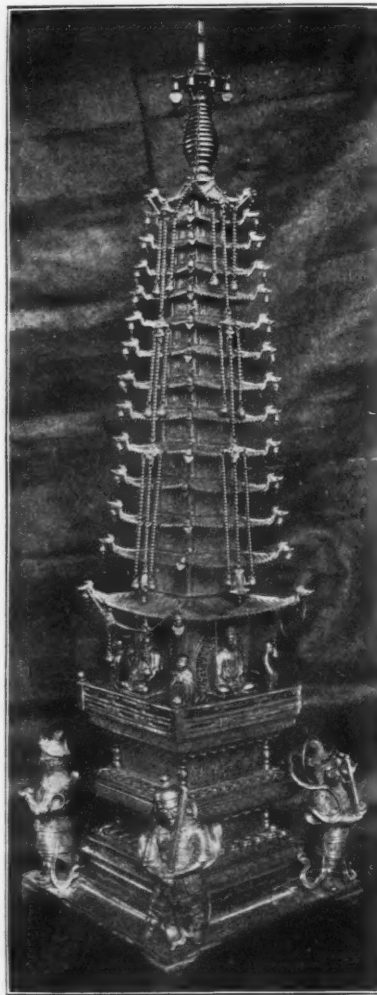
* *

THE Hong-Kong procurator of the Paris Society for Foreign Missions has sent to this office the photograph [reproduced on this page] of a pagoda, which was discovered recently on the site of an abandoned temple by some Chinese Catholics.

This pagoda is thought to be a Thibetan monument of the 13th century and is of exquisite design and skilled workmanship. One shrine, where the statue of Buddha rested, contains 80 grains of pure gold. Fr. Robert is trying to find a purchaser, —some art museum or antiquarian would welcome the opportunity— and we shall be pleased to give further information to anyone interested.

FROM a remote convent we learn with much satisfaction that 'one of the principal community intentions in the monthly novena to the Sacred Heart' is the 'propagation of the faith' and that the Communions of all the nuns are offered regularly for the same intention.

If this kind of co-operation could be extended to every religious community in America, we would see before long a remarkable development in the already growing missionary spirit.



A CHINESE PAGODA.

Recently discovered and for sale in Hong Kong.

Our several Missionary Publications and many others may be purchased from the leading Catholic Booksellers, or at the Diocesan office, 41 Malden Street, Boston. (Cathedral Precincts.)

Blessed Théophane Vénard

His life and letters are published under the title

A Modern Martyr

This book is in five thousand homes today, in all parts of the world. It is in many public libraries and listed as one of the most popular books in circulation.

Price 90 Cents Postage 10 Cents

ARCHBISHOP BOURNE of Westminster made an announcement of special interest at the latest meeting of the Mill Hill Seminary Council. It was to the effect that the bishops of England had selected a priest as national director of the Society for the Propagation of the Faith.

Up to the present this society has depended largely upon the initiative of laymen,—excellent men but with many other cares in life.

The newly appointed director, Rev. Francis E. Ross has been released from his other duties so that he can consecrate all his energies to his new task. Offices have been secured at St. Stephen's House in Westminster.

Father Ross has already received warm support from the bishops to whom he has applied for permission to organize. We quote from their letters:

"You have my full permission to preach and to lecture anywhere in the diocese of Menevia on behalf of the Association for the Propagation of the Faith."—*The Bishop of Menevia.*

"Accept my sincerest good wishes for the success of a really glorious Mission!"—*Advent Pastoral:* The Rev. Francis Ross, 144, St. Stephen's House, Westminster, S.W., has been appointed Organizing Secretary. We authorize him, with the permission and at the convenience of rectors and superiors, to preach or lecture in furtherance of his object, and to establish local centres in all the missions and institutions of the diocese."—*The Bishop of Northampton.*

Fr. J. Lomax, secretary, writes: "The Bishop asks me to acknowledge receipt of your letter and enclosure of yesterday's date, and in doing so, to say that he will be delighted to welcome you to the Diocese, and to help you in every possible way."—*The Bishop of Salford.*

"I am very pleased that the work of the Propagation of the Faith is at length being taken up in a way that may secure the full sympathy of Catholics in England and Wales."—*The Bishop of Plymouth.*

"I am glad that you have been appointed by the Bishops of England and by the Central Council at Paris, Organizing Secretary for the Propagation of the Faith. We may hope now to have the work put on a satisfactory basis."—*The Bishop of Liverpool.*

A CHINESE TALE.

BY ALICE DEASE.

IN the wide veranda of a big house in the foreign quarter of one of the Chinese towns, a child lay in a hammock overlooking the kitchen garden, in which a Chinaman was working.

The boy was English, and, judging from his small, frail body, did not appear to be more than seven or eight years old; but the prematurely aged face might have claimed more than



THE WORKMAN IN CHINA
(Carrying Water.)

twice that age, though he really numbered little more than ten years. Books and newspapers lay on the table before him, but he did not heed them; he lay quite still, watching the gardener at work amongst the vegetables. After a time the man approached the hammock, and in passing by he smiled and saluted its little inmate.

"Come here, Lipu," said the boy. "Please pull me up and turn me, so that I can see you working on the other side of the garden."

The man put down his tools and very gently complied with the child's request. Little Hubert Hurst was a cripple; as the man bent over him, he put his arms round his neck to help himself into the desired position.

"I like you, Lipu," he said, as he did so. "I wish you had to carry me about instead of A-tching. He is kind, too, but there is a horrid feel about him. Why is it you are different?"

Lipu gazed down pityingly at the boy before answering, and when he spoke it was in curious "pigeon English." "I am always happy, little master," he said, "for in my heart I have a great gift."

"Dear Lipu," returned the child, "do tell me what your secret is. I have seen the other men point at you

and chatter together, and I have been afraid that my father was going to send you away. You have been here a shorter time than any of them, yet I like you best of all."

"Little master," replied Lipu, "I am happy because I am a Christian; not a Christian like the lady your mother, but a Christian of Christ."

By this Lipu meant that he was a Catholic. He had answered the question put to him and volunteered no more information. But the boy was not satisfied.

"Tell me more," he cried. "Tell me how being a Christian of Christ makes you happy. Would it make me happy, do you think?" he added longingly.

Hubert had been born in China, and although his parents were comfortably off, he had never been to England. His father's business kept him always in Hong Kong, and going home was talked of as a pleasure to come, when years of money-making justified such expenditure. There had once been a question of sending Hubert back, in the hope that some treatment in a London hospital would cure, or even relieve him; but the doctors who worked in the naval hospital at Hong Kong, and the newcomers who came in with the fleet agreed that nothing could be done to prolong the boy's life. He could not live to manhood, and they advised his parents to keep him with them, and to make his short life happy.

So Hubert had lived for ten years in this far-off Chinese town, kindly treated and well cared for. He was taught to read by his mother, but neither she nor his father had ever spoken to him about religion. Mrs. Hurst was nominally a Protestant. Her husband had once been a Catholic, but a life spent hundreds of miles from any priest who could have understood him, had he gone to confession, had led on his part also to complete indifference. The boy had been christened by a Presbyterian missionary who had happened to pass through the town when he was about two years old; but until Lipu began to speak to him of Catholic belief, he had been absolutely ignorant of all things spiritual, except that there was a Supreme Being in heaven.

He was naturally gifted with an unusually sweet disposition, and schooled himself to be brave and patient, because any pining or show of distress on his part grieved his parents. But this conversation with the Chinese gardener was the first of many and, from Lipu, Hubert learnt a

higher, nobler reason for patience and long-suffering.

At first the Chinese had spoken of the goodness of God and the mercy that His love for us made Him show. Then he told of the Passion and sufferings of Jesus Christ, and it was this recital that Hubert liked best of all to hear. He told his parents that Lipu had been taught beautiful things by the Catholic sisters at Ning-Po, where he had worked before coming into Mr. Hurst's service. Seeing the boy happy with his new friend, they told Lipu to look after him when he was in the garden, thus setting his own attendant, A-tching, free to do other work and at the same time easing Lipu's conscience, for though he loved to speak of all the missionaries had told him, he feared to neglect the tasks that he was paid to perform.

All through the long summer months this strange course of instruction went on, till Hubert knew as much Christian doctrine as his teacher could impart. He had learnt all the prayers that the nuns had taught in their classes, and he began to repeat them morning and night, as Lipu told him he did himself.

The first time that his mother saw his little wasted hands joined, his blue eyes raised to heaven, and a look of more perfect happiness on his features than she had ever seen on them before, her heart smote her at not having taught him herself; and even though the "Hail Mary" followed the "Our Father" from his lips, she did not check or chide him for what she could see gave him so pure a joy.

As the autumn drew near, the boy seemed to grow weaker. Lipu sometimes thought he saw a foreglimpse of heaven in the innocent, patient eyes, but his parents noticed no change in him, and though they knew the flickering, feeble light must soon pass out of their sight for ever, it came as a shock to Mr. Hurst when Hubert spoke to him one evening of his approaching death. They had been talking of his eleventh birthday, which was soon to be celebrated, and Hubert had spoken in tones of heart-felt longing.

"Oh, I hope—I do hope that I shall live until then!"

Mr. Hurst turned quickly towards his son.

"Why do you say that, Hubert?" he asked. "Do you feel ill? worse? Why do you think of—of leaving us?"

"Don't, father, dear!" replied the boy laying his little, hot hand on his father's cheek as he bent over him and scanned the thin, white face on

the scarcely more white pillow. "You know I must die soon; I know it's very wrong, but I am frightened to go so far away from you, because I don't know any one in heaven, and Lipu says when boys are eleven they make their First Communion, and then, if Jesus had come to me once I could tell Him about being frightened, and He would perhaps have an angel waiting for me, when I have to go, to take me to Him."

"Who told you all this?" asked Mr. Hurst in a choked voice.

"Lipu told me part, and I think the rest myself," was the reply. "Lipu has been asking and asking when a priest was coming down this way who could understand English, for me to make my first confession, and then perhaps he would let me make my First Communion, too. But there don't seem to be any priests who can talk English in this province at all. The nuns sent word to Lipu that they would try and find one, or if I got worse before they succeeded they would ask their own chaplain to come; and so I am learning the Chinese names for my sins from Lipu, because, although their priest knows Chinese very well, he is a Frenchman."

What were Mr. Hurst's feelings as he listened to his son? Did he think of the advantages of his own childhood and how little he had profited by them? Did he wonder how the child had learnt so much of heavenly things in spite of father's indifference? Did he think that, unless he repented of his indifference and what it had led to, the parting that now loomed before him would be eternal?

"Father,"—the boy's voice was eager—"will you try, too? If you promise to find an English priest for me it will be all right, because you always keep your promises."

And with bowed head Mr. Hurst promised that if by any possibility a priest could be heard of the boy should have his dying wish.

After this, when their eyes were opened to the change, every day seemed to bring some new reminder of their coming loss to Mr. and Mrs. Hurst. The boy spoke often and openly of his great wish, and every evening his father had to repeat to him how he had written everywhere he could think of, asking for an English-speaking priest, yet so far with no result; and it went to the man's heart to see his little son turn to the Chinese Lipu for comfort in his disappointment.

At last the day came when Hubert could wait no longer. A few weeks at most would pass, and then, even

Jesus Christ had not come into his heart on earth, he would have to stand before Him in a better land. A message was sent to Ning Po, and ten days later a travel-stained French priest arrived. Mr. Hurst greeted him in Chinese, but the dialects they each knew were not exactly the same, and they could only understand each other imperfectly. To Lipu, therefore, fell the task of explanation, and Hubert's eyes proved the truth of the Chinaman's story. With Lipu's help the priest learnt that the child was sufficiently instructed, and with some difficulty they got through the simple confession that the boy had prepared with his faithful attendant's help. Now that the priest had come Hubert realized more than ever how much he longed to hear what he had learnt confirmed and filled in by one of his own people. Not that a shadow of doubt ever crossed his mind; it was only the natural wish of the human heart, and especially of the heart of childhood, to unburden itself. So many little things came to his mind that he would have asked a priest in English; so much help could such a one have given him by calming his fears and saying prayers that he could understand.

But it was not to be. This little cripple child was to pass away through the grim portals of death without ever having heard an English tongue speak to him of what lay on the other side. He had much, much to thank God for, so he told himself in his quaint, old-fashioned way. Lipu never left his side, and the priest was to say Mass in his room on the morrow, the first and last Mass he would ever assist at; and, above and beyond all else, he had told Lipu to tell the boy to prepare for the Divine Guest who was coming to him, for at that Mass he was to receive his First Communion.

All through the night his parents never left him, and Lipu, too, knelt by his bedside and prayed. Then with the earliest light of morning the priest returned, and Mr. Hurst for the first time for years heard the prayers of the Mass, once so familiar but long since forgotten.

Death was very near. It was as though some more powerful hand was holding back the angel's sword until the child had received his heart's desire. The room was still. The priest concluded Mass almost in a whisper. That which was passing in the heart of the dying child was too sacred a thing for any earthly sound to disturb. The little face from which the parents could not turn their eyes was already the face of an angel.

The Life of Father Judge, S. J.

(An American Missionary in Alaska)

Through the story of travel and adventures among the miners of Alaska runs the thread of a noble apostolic life that will appeal to all who read it,—to none more certainly and with better effect than to boys.

293 Pages, 16 Illustrations, Bound in Green Buckram

Price, Post-Paid - - One Dollar

Strangely enough, even while learning the truths of the Catholic Faith, Hubert had never wondered at his parents' want of religion. Perhaps he thought they said their own prayers, just as Lipu did, and that it was only an accidental thing that they had not spoken to him of them; children are often curiously unquestioning, and the possibility of any one knowing God without loving and wishing to serve Him never struck the boy. Now, however, a deeper understanding had come to him. Jesus, who loves sinners even as He loves the innocent hearts of children, showed the child that there was something great, impassable, that divided him from his parents. Lipu, who had also received Holy Communion with joy and thanksgiving at so unexpected an opportunity, was nearer, far nearer, to the dying boy and his Divine Guest than his own father and mother.

"Father,"—his voice was low and weak—"I am not frightened now. Jesus will take care of me, but, oh! I am sad because no English priest has come."

"But, darling, you have Father Pierre! See, he is coming to you now," for the priest, after unvesting, was returning to give yet another sacrament, that of Extreme Unction, to the child.

"He is kind and good," whispered Hubert, "and he has made me happier than I ever was before. I know it is ungrateful of me to wish for a priest I could talk to, only it's not for myself I want him now, because I have Jesus. Oh! father, oh! mother, dear! it is for you—" The little voice faltered and then ceased, but the parents understood.

They saw the yawning chasm that divided them from their child, and it was the most bitter moment of their lives. Mrs. Hurst reproached herself for having drifted away from God and from the forms which in her youth she had been taught to follow; but what were her feelings compared with those of her husband, who had abandoned a religion that he knew to be true, who had thrown aside the gift of faith that God had given him.

He knelt beside the priest who had heard his son's confession in Chinese; but he was as far from a possibility of obtaining the declaration of forgiveness for his sins as though the whole of that gigantic country stretched between them.

Feebly the child stretched out his hand, but it was towards Lipu that it strayed. It was only an instinctive movement, yet to his parents it was the seal upon their eternal parting. Hubert, Lipu and the priest were one in the fold of Christ, while his parents stood outside as outcasts.

The day grew on, the sunshine brightened the room; but the shadow of death was on the innocent young features. Hubert's eyes had long been closed, though now and again his lips moved in prayer. Then all at once he looked at his parents, and his gaze lingered for a moment on his father's face.

"You promised!" he said, quite distinctly, and Mr. Hurst understood what the words meant. He had promised to look for an English-speaking priest for his son, and though the boy needed one no longer, he claimed the promise still; but now it was for his parents that he asked the fulfilment. And knowing this, reading what was written under the anguish of his wife's face, Mr. Hurst answered the boy in firm tones, "We promise, Hubert!"



FATHER MULLIN IN CHINA.

[T] is always good to record a foreign missionary of American extraction, even if he hails from Canada, as does Fr. Arsenius Mullin, whom we present to our readers. Fr. Mullin in answer to our request, has given us a brief autobiography, which he has supplemented by a few considerations in which we admit he is quite justified. Fr. Mullin writes:

"I am sending you a photo taken in Wuchang, Hupeh, China, nearly two years ago shortly after my arrival—in such a costume you will perhaps find it hard to detect any trace of Irish-American blood—yet it is not so long ago I heard it said that the map of Ireland was on my face. The Chinese garb does make a change, nevertheless.

I am an Irish-American. I was born in Montreal, Canada, in St. Patrick's parish, in 1880. After finishing my classical studies in the Sulpician Seminary,

I entered the Franciscan Friary on Dorchester St. (Montreal) in 1903. On January 10, 1905, I was ordained priest in Quebec, and after ten days' vacation in the home of my widow mother I set out for China on January 21.

During my first year and a half in China, I was occupied as professor in the Mission College of Wuchang. At the end of the last term, in June of the present year, I was released from school work and sent out into the field. I am now in charge of a district of sixteen stations to be attended. I have eight hundred baptized Christians and as many more Catechumens. In all my district I have one church, one miserable old Chinese house, that is used as a chapel, and two pagodas that must be transformed.



A CANADIAN PRIEST IN CHINA.
(Fr. Arsenius Mullin, O.S.F.)

I have a piece of land secured for the erection of a modest church—four hundred American dollars would cover all the expenses. This station is situated in the suburbs of a small town in which the Methodists and the *American Church Mission* possess the respectable buildings, and we have not as much as a straw hut, although our Christians are three times as numerous as theirs.

The Chinese, who are accustomed to call America "*Fou kwei*," the "*land of wealth*," do not realize that their American missionary is unable to bestow upon them a modest chapel. It is sad to think that an American or a Canadian, just because he is a Catholic missionary, is abandoned by all at home and absolutely deprived of any help whatever. Our Protestant fellow-countrymen are spreading their wealth all over these provinces and closing the gates of Heaven to hun-

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dreds. The Yang-tse valley, Hunan and Hupeh Provinces are especially confided to the American Church Mission and our countrymen are numerous here. American Catholic missionaries could do a great deal of good. If the three American missionaries who are already in Hupeh Province were only backed up by the folks at home, it would be a great help.

In the space of a few months I have managed to open four schools, one of which is for Pagan women who desire to embrace the faith. Among the catechumens we find many who entered the church four, five and more years ago, and yet they are incapable of receiving baptism for want of proper instruction. Their ignorance is due generally to the lack of catechists or teachers. While the American Church missionaries have their agents scattered all over my district, I can not afford to support one catechist for my eight hundred catechumens. When will the Catholic world and especially America, realize the need of the missions! If Catholic America just did for her missionaries one-fifth of what Protestant America is doing for her own, the result would be amazing.

Begging you to remember me and my needful mission in your alms and Mass offerings; and thanking you beforehand for all assistance that you may send me.

I remain yours most respectfully,
ARSENIUS MULLIN, Mis. Ap.

✱ ✱

Illness, want of employment, mis-conduct of children or other relatives, trials of one kind or another, drive some to madness and some to God.

There are good people, poor in this world's goods, who accompany their petitions for relief with *alms for the missions*. Did you ever realize the value of prayer so accompanied? Sacrifice on your part, co-operation in apostolic merits, the gratitude of saved souls,—these are considerations which cannot be hidden from an all-seeing Father, who alone can relieve us.

FROM THE FIELD.

A word to our missionaries about photos. We wish to see our converts in action rather than in a stereotyped formal grouping.

All groups have a similar appearance and we need something characteristic. We will pay for every photo sent, but we wish to know if similar photos have been sent to other publications.

* *

A RECENT departure of Franciscan missionaries from Europe include a young priest who was born in Switzerland and has been assigned to the diocese of Bishop Berlioz in Japan.

* *

A CANNIBAL feast on the Fiji Islands is the subject of an illustrated post-card lately received.

The average American reader may enjoy the sensational but he draws the line at what is gruesome, so we will not offend his eyes.

* *

SISTER Mary of the Sacred Heart, a nun, who has labored in Japan for 23 years, died recently at Hakodate. She had baptized at the point of death, some 3,630 Pagans, mostly infants. Sr. Theophile, one of her companions, writes, asking prayers for her soul.

* *

BY parcel-post and express, we received early in January, a box containing two Chinese brass idols, which we wish to acknowledge to our benefactor.

► We note the following as the sender's address: M. Royer, Shih-Kia-Tchwang, but we are not familiar with either the name or the place.

* *

BISHOP MUTEL sends photographs of his missionaries taken recently in view of a possible division of the present vicariate of Korea. There are two groups, one of the Europeans, the other of the native priests. In both are the bishop and at his right Father Ligneul of Tokyo, the preacher of the retreat.

All the priests of the mission are present except two. One is ill and the other away at present. The three Benedictine Fathers, who have lately been added to this mission are also included.

"In the group of native priests," writes Bishop Mutel, "is your protégé, Father Joseph Kim, in the upper row at the Bishop's left. He is partially bald and holds his hat in his hands before his breast."

FATHER Germain (not George, as we have been calling him) Alard, has met several of our readers on his missionary quest through the dioceses of Providence, Fall River and Springfield. We have lately heard from his bishop, the Rt. Rev. A. Cardot of Lower Burma who, affectionately commends his absent toiler to the tender mercies of American Catholics, and expresses his gratitude for a chalice which we were enabled, through the generosity of a benefactor, to send him. Bishop Cardot writes:

"It will be given to the new native priest whom I am about to ordain, Fr. Benedict Joseph, a pure Karen. With my whole heart, I am grateful and I shall ask this priest to say a Mass for the donor and to remember his benefactor daily."

Four students, who have finished theology, will go on probation for a year

A foreign subscription to The Pilot is listed at two dollars, but by an arrangement with the publishers we have secured a special reduction in favor of missionaries to whom The Pilot will be sent for \$1.50, or The Pilot and THE FIELD AFAR together for \$2.00.

* *

A LETTER from any American nun in the mission field naturally receives a special welcome. By this time our readers are well acquainted with the few missionaries, priests or nuns who represent us in the 'army beyond the frontiers,' and among the latter none claims a nearer place than Sister Catharine Buschman, who in the course of a recent letter, writes from Chenting-fu, in the province of Chih-li, China:



(Photo from Bp. Mutel)
NATIVE PRIESTS IN KOREA WITH THEIR BISHOP.

or two and I will ordain these (God permitting) after that.

I enclose a photograph of myself and our 14 native priests. The eight new ones are standing, four on each side. The first, standing at the left as you view the photo, is the Seminary Superior.

Devotedly in Xt.

* A. CARDOT."

* *

Our Mission Prayer prints and post-cards are making friends for the cause all along the line, from Boston to San Francisco.

A bishop who lately visited this office requested several hundred prayer-prints to use as inserts in his letters to friends. The price, 25 cents a hundred, is certainly not prohibitive for a plentiful use of such inserts.

"It takes about as many days for a letter to go from Ching-ting-fu to Shanghai, and to get an answer as it does to go from America to Europe and back again. We were happy to learn that we have received the handsome sum of \$95.22 in native currency. I am sending a word of thanks to good Mr.— and a photograph of the children. Then THE FIELD AFAR arrived, always so interesting and encouraging, I feel as though I had received a visit from a home friend. When reading that an experienced priest had said 'I hold firmly that for every vocation to the foreign missions, God grants three for the home missions,' I thought it would, perhaps, interest you to know that though an elder brother of mine was already a Redemptorist when I came to China, a younger brother and sister, who seemed to have no intention at that time of becoming religious, both left home before I was in China one year—the one to enter a Benedictine Monastery in America, where he now is, and my sister to become a Sister of Charity. She is in one of our hospitals in America. Soon after, one of my

nephews entered a Redemptorist Seminary. He hopes to be ordained a priest next year. Later, a niece entered a convent of teaching nuns, where she made her Holy Vows lately, and another niece hopes to enter a religious community soon.



SISTER MARY.

(A Nun in Japan who baptized 3,630 Pagans.)

I believe in your theory. I thank you for the charming post-card and its announcement, and for the copy of *The Pilot*, always interesting, but particularly so because of a kind mention.

May God bless all who befriend the missions; I feel sure they will be blessed.

In accordance with the wish of Our Holy Father, the Pope, our small children are being prepared for their First Holy Communion. They will pray fervently for their benefactors. I am sure you would be pleased if you heard them singing their catechism lessons and their prayers.

I am sincerely yours in Christ,
SISTER CATHARINE BUSCHMAN."

* *

IN the October issue of *THE FIELD AFAR*, we threw out a line for information about the mission spirit of Austria, confessing that we had rarely heard of Austrian missionaries in the foreign field.

Bishop Schang of Chefoo, China, was the first to reply. He spoke for the various Franciscan missions in the Chinese Empire, in which Austria is represented by five priests and one brother. He says that in Japan there is also an Austrian priest, a Tyrolese.

Bishop Schang remarked, too, an allusion which we made to a prospective missionary nun,—a young woman who desired to offer herself for the missions of China but could find no novitiate in the United States, and none in Canada except one,—for which a knowledge of French was an

indispensable condition for admission.

Referring to this statement, Bishop Schang calls attention to the Franciscan Missionaries of Mary in Quebec (a community which we know and admire) that receives subjects of any nationality. We are under the impression that this Order, although represented in all parts of the world, does not guarantee to its subjects the foreign missions as a field of labor.

Incidentally Bishop Schang remarks that in China there are nuns from France, Germany, Austria, Italy, Canada, Ireland, Portugal, and China itself.

* *

MISS LIANG, whose photograph we have the privilege of showing to our readers in this issue, is disappointed to learn that we cannot take up the "mission of the stamps" in a large way here.

We find it impossible to do so in our restricted quarters, and with a limited force. Besides, there is so much more to be done, with far greater results promised, that for us at least 'the game would not be worth the candle.'

Five hundred ordinary stamps are valued at hardly more than one cent. The envelopes from which these are taken would bring nearly as much, and the labor of removing the stamps avoided. We feel badly at times, when a few dozen or even a few hundred stamps arrive by mail at our office, and we note that more money has been spent on postage than the contents are worth.

Miss Liang will probably not be able to realize the activities needed in this country,—but she has confidence in our good will towards her and her work. In her latest letter, she writes in English:

"Your aid would have been a precious one, but your work is doubtless more effective for the church and perhaps you can help us in another way, for the Mission of Chefoo. A new chapel was projected here, but the funds are wanting and the missionaries are unable to build it out of their own resources. So their only means was to beg for alms, and they did it courageously, but they are far from the sum wanting. I do hope some of your kind readers will help us. Prayers will be said for them. Herewith is enclosed my photo. I will pray for the prosperity of your nice review which I saw once.

With my best regards, I remain

Yours respectfully,
MARIE CECILE LIANG.,
E.M.—F.O."

* *

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It must not be presumed, from her wearing apparel, that our correspondent is of the masculine variety. This is the ordinary dress of the Chinese woman. In China, the men wear the skirts. Miss Liang was born in China and is about nineteen years old. Her father was a well-known merchant in the Province of Shantung, who greatly admired the work of the Franciscan Missionaries of Mary to whom he early entrusted the education of his three first children, one boy and two girls.



MLLE. MARIE CECILE LIANG.

(The daughter of a well-known merchant of Chefoo.)

One of the latter died a saintly death at thirteen years of age, and an interesting pamphlet has been written on this child's life. The boy continued his studies in France. Marie remained in the convent until the death of her mother who was baptized on her death-bed. The father died the following year, leaving six children, of whom we understand Marie is the oldest.

* *

We are idle when not occupied in the cause of Christ.

THE BEGGAR.

[The writer of the following practical reflections is a young Mill Hill missionary already known to our readers, Fr. Francis Burns of Uganda, Upper Nile.]



NUNS IN AFRICA MAKING KNEELERS.

AS one in the field I am naturally very much interested in letters from missionaries published in *THE FIELD AFAR* and in other papers which the kindness of friends has procured for some of us exiles.

The predominant note in most of these letters is the want of material means for the carrying on of religious works in foreign lands.

One advocates a seminary for the education of a native Clergy, another the needs of orphan children, a third the erection of a church for native Christians, a fourth a school for the religious and secular education of young neophytes, a fifth the support of native Catechists.

The reader of these many and divers appeals may well wonder and ask himself how is it that all these wants are not provided for on the spot, or why does not the missionary strike out in some direction and make himself self-supporting? These questions often struck me during my preparatory years in the seminary at home, and now, after nine years of the real thing in the wilds of Africa, I think I may presume to answer them.

Why are not these religious wants provided for on the spot? First of all, missions are located in the midst of hostile peoples, not in the sense that these people thirst for our blood, but the teaching of Christ is opposed to all the ideas of their forefathers. No support, therefore, can be hoped for from them. In civilized lands orphanages and hospitals are supported alike by Catholic, Protestant and Freethinker.

Again, taken numerically, the Christian population in heathen lands is still small and has to expand before any help can be expected from congregations. A third, and I would say the chief reason, is the fact that the first members of the church in foreign lands are drawn from the poor and downtrodden. Just as the apostles of

Jesus Christ, and the pillars of the Holy Roman Catholic and Apostolic Church were drawn from the ranks of fishermen and the hated class of tax-gatherers, so the first Christians are by Divine Providence taken from the poorest of the land. The Gospel of self-abnegation and unattachment to worldly goods has hitherto had little attraction for the proud and well-to-do. Therefore, instead of obtaining help from his converts, the missionary has to share his scanty means with them. Scarcity of food or famine falls on a mission, and the missionary has to devise means for the bodily needs of his people.

A church is needed for the accommodation of the lowly flock of Christ. To whom does the missionary turn for help? He appeals not to his Christians but to friends and fellow-Catholics in civilized lands. If a school is needed, with books and clothing for his scholars, again he has to appeal to the same quarter.

At home it sometimes happens that the skilled workmen in a congregation volunteer their services for the

Silk Crepe Shawls, Kimonas, Table Scarfs, Doilies

and other embroidered articles may be found at the diocesan office. They are all from China and reveal the exquisite handiwork executed by native girls under the direction of Sisters of Charity. Call at 41 Malden St., and inspect these at your leisure

would find that there are few Uganda priests who are not beyond the "blister stage" of manual labor. It has been a well-known experience of African missionaries that before one can enjoy the untold luxuries of a table or chair or bed he has to hack out of rough wood these necessary articles of civilization. My readers among the pioneer settlers of undeveloped parts of the States, will, no doubt, understand what I mean.

Consider finally the comparison between wealth as understood among civilized peoples and the wealth of uncivilized peoples. Here in Uganda a native owning two goats (value \$1.50) is looked upon as a wealthy man; and often the sole belongings of an African native are his house.



A CHURCH IN PROCESS OF ERECTION.
(Photo sent by Fr. Burns of Uganda.)

erection or necessary repairs or renovation of their church, and execute the same in their spare time. Here the priest has to pay the market price for all skilled labor, and if the means of paying it are lacking he must not be afraid to turn up his shirt-sleeves and set to work with axe and saw, and when necessary, v.g., when the mail bag proves a disappointment,—go out gallantly and lay bricks.

Some of your readers may say that a Catholic missionary out of love for His Master, ought not to be ashamed of manual labor. Neither are we, and a visitor to any of our Uganda Missions

wife, native hoe and hatchet, water and cooking pots, the whole of which, including wife, can be purchased for about ten dollars.

These are a few reasons for the constant appeals from foreign missions. Missioners, fresh from college, come to the scene of their future life—long labors absolutely unprepared for action. During his college course the young apostle makes no effort to obtain friends and helpers for his future career on the mission-field. He comes out with the words, "Preach the Gospel to every living creature" ringing in his ears; and

within a few hours after arrival he finds that before he can partake of a meal he has to pay for it and that in the intervals between his religious instructions to his neophytes, he must devise means for the payment of creditors. His thoughts immediately revert to lost opportunities during his college course, and knowing that letters and answers, owing to distance, take up to three months or more (I pity your correspondent the Rev. Father Moussey, Wallis Island, Oceania, who complains of one mail between November and May) he inserts in the first letter his special appeal and hence the constant and unavoidable begging.

In your directions for suitable letters for THE FIELD AFAR, you warned correspondents against this. You will now, no doubt, feel compassion for all of your many correspondents who transgress this point, knowing that a missionary is far away from home and friends and that his sole endeavor is to keep the flag of Christ waving on high to attract the forlorn of this world and that correspondence with friends and relations dwindles down as the years roll by. The saying "Out of sight, out of mind," is well exemplified in the case of most missionary priests. As to the second query, "Why does not the missionary strike out in some direction and strive to make himself self-supporting? Well, we are all striking out and endeavoring to obtain help and support from those devoted souls of the church in civilized lands who appreciate the blessings of Christianity and in their large-heartedness wish all creatures, whether yellow, black or brown, to share in their joy.

—FRANCIS M. BURNS.



AN AFRICAN MOTHER WITH HER CHILD.

MISSION LITERATURE NOTES.

FR. A. KROOT, one of the Mill Hill missionaries, has published "The History of the Telugu Christians"—a valuable addition to the scanty literature in English on the missions of India.

* *

MONSIGNOR FRERI, National Director of the Lyons S. P. F., has published in pamphlet form an excellent article on Family and Divorce in Japan. The article appeared recently in the *Catholic World*.

* *

FROM the Franciscan procurator at Hankow, we have received a compendium of the Franciscan missions in China and Japan. We note that according to the latest census published for 1908-09, the Order was represented by 206 Friars minor and 108 Tertiary Secular priests, assisted by 162 Franciscan Sisters.

* *

WE have added to our stock of Scandinavian Catholic books, the following in Norwegian:
Catechism, Kotholsk Katekismus m. \$.40
Faith of Our Fathers, Vore Fædres tro90
Imitation of Christ, Kristi efterfølgelse40

* *

A REQUEST came to the "Bureau" a short time ago for some Catholic literature in the Russian language. We have a correspondent in Stockholm, Fr. Benelius, who writes us that he is doubtful if a Catholic New Testament and a Catholic Prayer book can be found in that language.

He has written to the parish priest of St. Petersburg.—*Count Edw. O'Rourke*—(no less) and we are daily expecting information on this subject.

* *

WE are sorry to learn that *Melanges Japonais*, a high-class literary magazine has been suspended.

This excellent publication began its existence seven years ago, and was published in Tokyo. An idea of its scope may be obtained by the summary of articles for its last issue:

"Japanese Confucianism; Some Celebrated Cases of Judge Ooka; A Noble Japanese Christian of the XVI Century; Proverbs, Sayings and Figures of Speech in the Japanese Language; Extracts from the Religious Press.

There is a note of hope in the Editor's last word. He explains the cause of suspension,—overwork and an incomplete staff, and refers to the suspension as temporary.

ALICE DEASE of Ireland has done a real service to the Catholic Mission cause by the publication of her new book, *Chinese Lanterns*. We had already seen several of the nineteen tales that make up this volume, but it has given us special pleasure to discover them again in book form.

The atmosphere of these stories is as well colored as is their characteristic Chinese cover, and although we miss illustrations, the word pictures are quite effective. To interest our readers still further in this charming book, which we intend to keep on hand, we have selected one of these stories for reproduction and illustration.

* *

WHILE we persistently deplore the lack of English literature on the subject of Catholic missions, we know that the circumstances of a Catholic missionary's life are often unfavorable to the writing of books. There is much else for him to do, and the climate in many districts is trying in the extreme.

Much, however, has already been accomplished, and there will always be among our missionaries some to contribute, each in his own language, to the storehouse of knowledge on this vast subject. What we need especially is the devoted service of good English writers, coupled with judicious and persistent advertisement, to apply knowledge already recorded to the Catholic mind—above all, to our youth.

* *

IN our last issue we referred to the Italian translation of Théophane Vénard's letters, under the title of "*Un Martire Moderno*." We now have several copies of this excellent work on hand.

The Italian edition has been prepared by Fr. Cattaneo, a member of the Lombard Institute for Foreign Missions, and has been published under the direction of Fr. Manna, the zealous editor of *Le Missioni Cattoliche*, at Milan.

Fr. Manna issues his magazine, an admirable illustrated folio, every week. Like all priests interested in spreading the mission spirit—and they are all too few—Fr. Manna sees much more to be done. In a recent letter to Boston, he writes:

"I appreciate how much more we Italians ought to do for this cause—the cause of the church—the spreading of our holy faith, and my work appears like the vain effort of a dilettante,—of a child—when I realize the indifference to missions of the vast majority."

OUR YOUNG APOSTLES

Boys or girls who are interested in our work for missions may be encouraged to write to Fr. Ignatius, who will answer gladly. They may ask questions or express ideas about the missions in general or about any particular country.

* *

ZENANA WORK

[The following article was communicated by the Rev. Editor of the Messenger of the Sacred Heart, and is published, with illustration, at his request. We do not know the writer's name, but the contribution will be found appreciative and interesting.]

It has occurred to me that a few stray notes from one well acquainted with work in India will help to arouse zeal for perhaps the least understood and yet the most interesting of all heathen lands. I shall confine my remarks to what is usually called *Zenana Work*.

The word *Zenana* means woman, therefore *zenana work* refers to work among the women. To be interested in this work it is necessary to know something about the women of India. The various languages and dialects, the different religious beliefs, the variety of climate form barriers between the different parts of India so that the manners and customs of one part may be quite different from those of another part; therefore what I am about to relate is not necessarily true of all India, and please bear in mind that I am writing only of the higher castes and the richer classes.

Hindu girls may be married at any age before 10 or 12, but all respectable girls must be married by that time. This first marriage is little more than an engagement, yet it is binding for life. In heathen India, one never hears of a divorce! In childhood, the Hindu girl is the plaything of the whole household; the pretty little maid follows her father everywhere, to the temple where the grand religious ceremonies take place, to his office or shop, where she sees and is petted by all. She is dressed in her best to accompany her father to the great English homes, where her delicate beauty is much admired.

When our little Hindu lady goes to her husband's home, her great liberty is at once restricted. Here for several years, her life is one of idle luxury. Soon the young wife begins to miss out-door life, and her real misery begins. I wonder how many earnest Catholic women have ever seriously thought of the emptiness of the lives of their Eastern sisters? If you have, how grateful you must be to God that your life is in a Christian land. Surely such thoughts will make you do all in your power to help to carry the Truth to heathen India.

Hindu ladies have no household work, since work of any kind is too degrading for them, and the innumerable number of servants in almost every respectable household leaves the wife free; they have no society in which to interest themselves. A respectable Hindu woman very seldom leaves her home, and when she goes abroad it is in a closed conveyance. In Hindu homes, there are no books; music is reserved for non-respectable women alone! How then do these women spend their time? In dressing to be admired by



A LITTLE HINDU BRIDE
[Not to be Envied]
(With Rings in her Ears and Bells on her Nose)

servants, in frivolous and hurtful gossip, in quarrelling and fighting with husband or servants.

If, after the first wedding, the husband dies the wife must remain a widow for the rest of her life, and no position in the whole length and breadth of India is so hard as that of a Hindu widow. Few women would not rather choose death. Why is it so hard? Because as a widow, a Hindu lady loses all she prizes in life. The joy of her life is in her children, her hair, her clothes, her jewels. These as a widow she must forever renounce. No wail is sadder than that of a widow.

*"My husband is gone, woe! woe! woe!
My hair is gone, woe! woe! woe!
My jewels are gone, woe! woe! woe!
My beautiful clothes are gone, woe!
woe! woe!"*

And thus the wailing goes on for hours and hours by the poor widow. When she is perfectly exhausted, hired mourners take it up and the wail is often continued for days.

I remember well a touching little scene which came under my observation some years ago. There came to our town, quite a grand procession. We were told that it belonged to a little Hindu Princess whose husband had just died. She was on her way to a famous temple in Trichinopli where her head was to be shaven and the widow's cloth put on her. We were asked to visit the widow as she was ill, and even in cases of serious illness a respectable Hindu woman would not see a man doctor. We found her a delicate, beautiful child about ten years old, magnificently dressed and covered with jewels, but alas! the little one was quite ill with weeping and worry, and her large, sad eyes had a haunted expression that was piteous to note.

The grand retinue followed her to Trichinopli, and there her long, beautiful hair was cut off, she was deprived of her rich clothing and jewels and left alone. One night she threw herself into a well and thus ended the life of little Pundita Luxmiah, daughter of a hundred kings. It was not an unusual end for a Hindu widow.

I have said that a respectable Hindu woman can not see men even in time of sickness, and it is on this account that lady doctors and nursing sisters are so useful in India. The Catholic Church has been somewhat slow in providing for the special needs of *zenana work*, and I am afraid has thereby lost many opportunities for good.

A unique and interesting reception, which I once attended, will perhaps give a fair idea of these ladies. This reception was held in the house of the highest government official. Closed carriages were provided for the guests; all men servants were sent off and the beautiful home of the District Collector was thrown open to these eager, inquisitive ladies. Several English ladies helped to entertain. About one hundred Hindu ladies were present, all under fifteen years.

For Sisters and Patients in Hospitals,
For those who are ill at home,
Buy THE BIBLE OF THE SICK.

By Frederick Ozanam.

Sold for the benefit of the missions. Price 35 Cts.

table, was a great wonder. "How can you eat?" asked one. "Everything is so shiny." The bedroom, with its large mirror, was a perfect delight to all. After the tour of inspection came music, and the Hindu ladies could hardly believe it possible that respectable ladies could sing and make music. Alas! in India, music is entirely given over to women of a non-respectable character. The reception closed with a gift of a very pretty doll to each guest.

In the chief cities of India at fairs, art exhibitions, etc., days called zenana days are reserved for the Hindu and Mohammedan ladies. On such days, men are not allowed, and all men servants are sent from the grounds.

Let me try to give you a little idea of zenana teaching. Usually it begins somewhat in the following manner, permission is asked of some Hindu gentleman to visit his wife or daughter to show her a doll, music-box or some other curious thing. The required permission having been obtained, the visit opens up the way for other visits, and gradually a little sewing, reading, music is introduced. One has to be very discreet in all this, for some old widow or relative is sure to always be present to see that caste prejudices are not offended, and that nothing is said or done to offend the gods. After a time, when our visits become very welcome, one is able to speak of Our Dear Lord and His Blessed Mother. In many parts of India, the only way of reaching the highest castes is through zenana teaching. In India, as elsewhere, the stronghold of national prejudices is nourished and kept alive by the women of the country; it is therefore necessary to influence the women before a real change in the land can come about. Catholic work for the boys and men of India is far advanced, and now the devoted self-sacrificing Fathers begin to feel the need of work among the women which they cannot give. Lady doctors can do a grand work for Our Lord out there and Orders whose rules permit them to go outside the cloister. The work would not be self-supporting, but there can always be an income from the country, if rightly managed.

I have written nothing of Girls' Schools in India. One cannot write of everything in one short paper. Perhaps at another time, I may write of this most interesting department of mission work in far off India.

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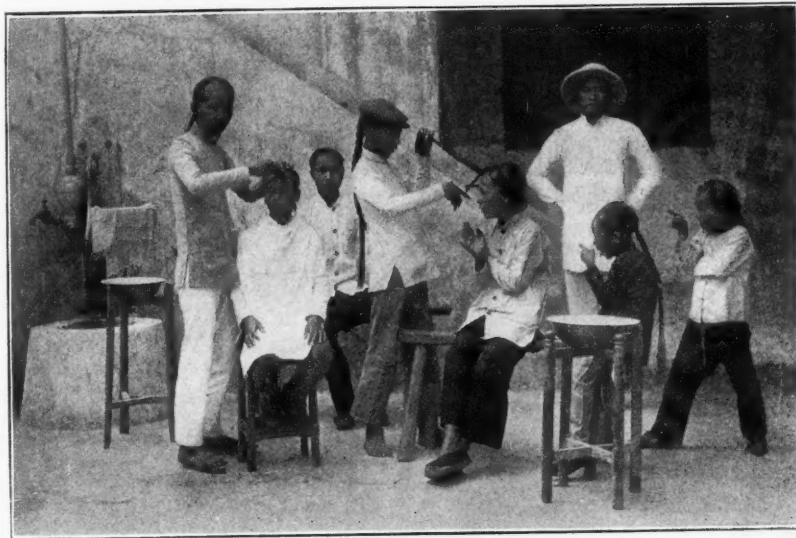
Have you changed your address recently? In this event send the old as well as the new directions.

BOSTON'S CHINESE CATHOLICS.

THE Chinese "boys" in Boston, about fifty in number, met Mr. Santa Claus in the afternoon of his annual visiting day, at their rooms on Kneeland Street. An entertainment preceded the arrival of this universal benefactor.

A Chinese Catholic hymn, accompanied on the organ by Mr. Edward Joe of South Framingham, a succession of wonderful acts by a local magician, Chinese graphophone selections and an address in Chinese and 'pigeon English,'—these were the numbers on a very interesting program.

All, even the old men, were as little children; but on this occasion there were present also with their father, three "truly children"—a babe in arms, her chubby little brother, and her older sister, who goes to the "Sister's School in East Boston," and has learned—not at the school, of course,—to tell her small brother occasionally, to "shut up."



THE CUT IN PIG-TAILS. MR. Q SAYING 'GOOD-BY' IN CHINA.
(From a Photo sent by Fr. Douspis, of Swatow.)

The spirit of joy reigned at this gathering and culminated when Mr. Santa distributed his gifts, the parcels being numbered to correspond with "laundry checks" that had been previously distributed.

An old man who received a jack-in-the-box, went almost wild with delight—after his fear had subsided. Each parcel was made up of a toy or some useful article in combination with a religious souvenir.

* *

Many vocations to the priesthood and to the religious life have come through reading the letters and lives of missionaries.

OUR PAMPHLETS ON FOREIGN MISSIONS.

	Postpaid
The Apostle of Ceylon (Father Joseph Vaz).....	\$.10
A Sister of Charity in China.....	.10
Jesuit Missionaries in Northern Asia.....	.20
Franciscan Missionaries of Mary (In the Land of Lepers).....	.15
Théophane Vénard (French).....	.18
Théophane Vénard (English).....	.05
Heart and Soul.....	.35
Indian Languages and Early Catholic Missions.....	.10
Wayside Tales.....	.05
Catholic Church in Japan.....	.05
The Catholic Foreign Mission Field.....	.05
St. Francis Xavier.....	.05
English Catholic and Foreign Missions.....	.05
Cardinal Vaughan.....	.05
Catholic Missionaries in China and Korea.....	.05
Father Damien.....	.05
Five Dominican Martyrs in China.....	.05
A Martyr of Japan.....	.05
The Mission Field of the 19th Century.....	.05
Our First Beatified Martyrs.....	.05
Catholic Missions (Cath. Mind Series) No. 1, or 2.....	.05
Catholic Missions (Catholic Mind Series) No. 3.....	.05
Japan.....	.05
Catholic Missions (Catholic Mind Series) No. 4.....	.05
China and Korea.....	.05
A Mohawk Maiden.....	.05

THE FIELD AFAR

Ten new subscriptions will bring to you "A Modern Martyr,"—now in its fifth thousand. This book contains the charming letters of Théophane Vénard, who was martyred in Tonkin, February 2, 1861.

Spread mission literature and become, in your own sphere, an apostle.

"He who comes to the aid of an apostle will receive an apostle's reward."

PREMIUMS FOR SUBSCRIPTIONS.

Whoever secures ten new subscribers to the Field Afar may select from our stock of books, pamphlets, postcards, medals, souvenirs, etc., to the value of one dollar. Fairly complete lists of this stock will be found in occasional issues of the paper, or will be sent on application.

Postage stamps are acceptable for all remittances.

* *

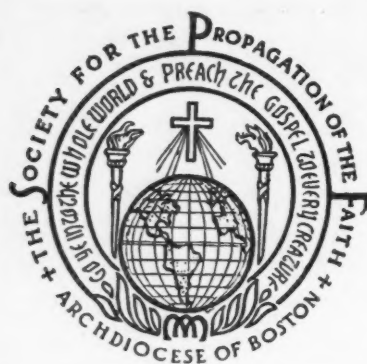
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"Gather up the fragments that remain lest they be lost."—JOHN vi., 12.

THE prayers of our readers including those of our missionary correspondents, are earnestly requested for the souls of benefactors whose names appear below:

William Maguire	Thomas Tighe
Mary McEvoy	William Shead
Julia Delaney	Richard Lyons
Mary Lyons	Thomas McCarty
Charles Lewis	Bridget Loftus
Mrs. Ellen Gill	Daniel O'Connell
Mrs. Golden	Mrs. Ann O'Hanlon
Charles McLaughlin	Mrs. Mary Kelly
Mary O'Shea	Mrs. H. Gallagher
Mrs. Mary Mullen	Mary Ryan
Nicholas Walsh	Mrs. B. Bowler
Mrs. Johanna Healy	Michael Gill
Patrick Gill	Mrs. John Finn
Mr. Roy	Joseph Hall
Mrs. Louis Godin	Michael Hamel
Alice Giroux	Mrs. Ann Flaherty
John W. Sullivan	James Crean
Patrick Murray	Florence Sullivan
Timothy Donovan	Richard Foley
Ellen Foley	Catherine Regan
Michael Kennedy	Patrick Conroy
Mrs. Emma Hamlett	James Leonard
Ellen Glendon	Margaret Glendon
Mrs. Cath. Brawley	Peter Kenney
James Kenney	Bridget Ryan
Mrs. Julia Shea	Mrs. Nora Hayes
Mrs. Duffy	Mrs. J. McCarthy

THE YEAR'S WORK.

THE Diocesan office is pleased to record a progressive report for the past year. Nearly \$54,000 passed through our hands—and to this may be added \$4,500, as a contribution to the mission literary propaganda, which is being made through a special department of the work, known as the Catholic Foreign Mission Bureau. Of the regular receipts, a good proportion, more than one-half, is made up of dues in the Lyons Society for the Propagation of the Faith. This Society is the mainstay of Catholic missions throughout the world.

Through the European Councils, the dues gathered for the Lyons Society, are distributed so that they reach beneficiaries, who would otherwise be absolutely without provision. The remaining funds have been periodi-

cally remitted immediately to the missionaries for whom they were designated in different sections of the world. This is a characteristic feature of the Boston office.

Some two hundred and seventy-five beneficiaries are listed on the Directors' books, representing missions in the Near East, in India, Malasia, Indo-China, Korea, Japan, the Chinese Empire, Africa, Oceania and needy districts in America.

The gifts are received as outright offerings or Mass-stipends; the latter being distributed through the Bishop or Superior of religious orders. The direct transmission has given much satisfaction to the beneficiaries who are thereby more expeditiously served, easily enabled to keep their accounts, and, as a rule, less subject to loss through exchange.

Through New England.

The Boston Diocesan Director, in answer to invitations from other dioceses in New England, has organized branches of this Society also at St. Bernard's, Worcester, the Cenacle Convent, Newport, R. I.; the Cathedral, and St. Ann's, Manchester, N. H. and St. Bernard's, Keene, N. H.

These personal visits, together with the periodical issue of mission news from the Diocesan office supplied to *The Pilot*, the *Sacred Heart Review*, the *Providence Visitor* and occasionally to the *Catholic Transcript*, have certainly produced substantial results, as we note a constantly increasing number of offerings from priests and people in outside dioceses, the sum total of New England dioceses alone being \$1,548.19 for the Lyons Society for the Propagation of the Faith and \$5,921.45 in designated offerings.

THE FIELD AFAR, too, has been instrumental in spreading a knowledge of the world-wide organization.

Itemized Returns.

FROM THE BRANCHES.

In the City of Boston.	
Cathedral	\$1,447.57
St. Cecilia's	321.97
Holy Trinity	177.98
Immaculate Conception	505.78
St. James'	251.40
St. Joseph's	130.20
St. Mary's	187.55
Notre Dame des Victoires	1,649.75
St. Philip's	81.95
Roxbury.	
St. Patrick's	127.95
St. Joseph's	3.55
St. John's	50.60
St. Hugh's	162.00
St. Francis de Sales	135.60
Our Lady of Perpetual Help	834.70
Blessed Sacrament	53.75
All Saints	251.10

In your Communion, remember occasionally, at least, the vast multitudes among whom the Sacramental Christ has not yet lived.

South Boston.	
St. Augustine's	1,005.00
Gate of Heaven	311.35
St. Eulalia	981.25
Holy Rosary	43.50
SS. Peter and Paul	162.35
St. Vincent's	81.60
East Boston.	
Most Holy Redeemer	260.76
Our Lady of the Assumption	93.65
St. Mary's Star of the Sea	26.50
Charlestown.	
St. Catherine's	396.55
St. Francis de Sales	263.41
St. Mary's	138.65
Dorchester.	
St. Ann's (Neponset)	44.55
St. Margaret's	199.70
St. Peter's	364.20
St. Paul's	271.75
St. Leo's	155.35
St. Gregory's	236.60
Jamaica Plain—St. Thomas	343.92
Roslindale—Sacred Heart	50.00
West Roxbury—St. Theresa's	20.00
Brighton.	
St. Columbkille's	140.10
St. Anthony's	66.60

OUTSIDE THE CITY OF BOSTON.

Abington—St. Bridget's	165.71
Amesbury—St. Joseph's	118.25
Andover—St. Augustine's	53.40
No. Andover—St. Michael's	120.70
Arlington—St. Agnes	138.00
Atlantic—Sacred Heart	32.50
Avon—St. Michael's	20.00
Beverly Farms—St. Margaret's	132.05
Bridgewater—St. Thomas Aquinas	65.50
Brockton.	
St. Patrick's	359.20
Sacred Heart	50.40
Brookline—St. Mary's	197.83
Cambridge.	
Sacred Heart	326.10
St. Paul's	313.50
St. John's	86.65
Notre Dame de Pitie	232.33
St. Mary's	307.84
Canton—St. John's	73.60
No. Chelmsford—St. John's	89.90
Chelsea.	
St. Rose's	323.50
O. L. of Assumption	90.00
Cochituate—St. Zepherin's	53.00
Wayland—St. Ann's	12.05
Cohasset—St. Anthony's	70.60
Concord—St. Bernard's	12.50
Danvers—Annunciation	213.00
Dedham—St. Mary's	224.29
Everett—Immaculate Conception	161.05
So. Framingham—St. Stephen's	176.55
Franklin—St. Mary's	95.35
Georgetown—St. Mary's	82.55
Gloucester.	
St. Ann's	139.24
Our Lady of Good Voyage	44.00
Haverhill.	
St. James'	65.98
St. Joseph's	413.20
Hingham—St. Paul	25.85
Holbrook—St. Joseph's	41.10
Holliston—St. Mary's	34.55
Hopkinton—St. John's	89.75
Hudson—St. Michael's	596.00
Hyde Park—Most Precious Blood	207.85
Ipswich.	
St. Joseph's	74.99
St. Stanislaus	5.00
Kingston—St. Joseph's	69.25
Lawrence.	
St. Mary's	474.57
St. Lawrence	75.85
St. Ann's	604.74
Sacred Heart (So. Lawrence)	308.65
St. Patrick's	83.35
Lexington—St. Bridget's	44.35
Lowell.	
St. Peter's	512.45
St. Patrick's	234.25
Immaculate Conception	465.06
St. Joseph's	1,912.44
St. Michael's	347.70
Sacred Heart	281.85
St. Louis	118.35
Our Lady of Lourdes	122.74
Lynn.	
St. Mary's	422.50
St. Joseph's	130.00
St. John the Baptist	26.00
Sacred Heart (West Lynn)	85.30
Malden.	
Immaculate Conception	305.15
Sacred Heart	65.60
Manchester—Sacred Heart	40.00
Marblehead—Star of the Sea	325.45
Marlboro—Immaculate Conception	242.25
Maynard—St. Bridget's	41.45
Medford—St. Joseph's	93.75
West Medford—St. Raphael's	39.70
Medway—St. Joseph's	86.80
Melrose—St. Mary's	301.19
Merrimac—Nativity	19.85
Middleboro—Sacred Heart	116.25
Natick—St. Patrick's	147.98
So. Natick—Sacred Heart	15.30

Newburyport.—Immaculate Conception... 612.00

Newton.	
Our Lady, Help of Christians.....	759.60
Sacred Heart (Centre).....	102.32
St. John's.....	114.45
St. Mary's.....	63.00
St. Bernard's.....	236.25
Peabody.—St. Catherine's.....	136.90
Peabody.—St. John's.....	448.70
East Pepperell.—St. Joseph's.....	60.30
Plymouth.—St. Peter's.....	157.55
W. Quincy.—St. Mary's.....	261.15
Randolph.—St. Mary's.....	98.80
Revere.—Immaculate Conception.....	151.46
Reading.—St. Agnes.....	18.50
Rockland.—Holy Family.....	161.50
Rockport.—St. Joachim's.....	60.80
Salem.	
St. Joseph's.....	419.45
Immaculate Conception.....	535.22
Saxtonville.—St. George's.....	60.85
Shirley.—St. Anthony.....	33.45
Somerville.	
St. Joseph's.....	30.00
St. Ann's.....	596.30
St. Catherine's.....	392.40
Stoneham.—St. Patrick's.....	43.00
Stoughton.—Immaculate Conception.....	386.78
Waltham.	
St. Mary's.....	437.90
St. Joseph's.....	87.10
Watertown.	
St. Patrick's.....	156.00
Sacred Heart.....	81.00
Weymouth.	
Immaculate Conception.....	59.10
Sacred Heart.....	25.00
Whitman.—Holy Ghost.....	227.55
Winchester.—St. Mary's.....	75.55
Woburn.—St. Charles.....	62.45

Keene, N. H.....St. Bernard's.....	22.26
Manchester, N. H.....St. Hedwig's.....	12.13
Bondsville, Mass.....St. Bartholomew's.....	3,195.50
Worcester, Mass.....Sacred Heart.....	39.02
From Unorganized Centres.....	832.53

ACADEMIAE.

St. John's Seminary, Brighton.....	\$53.25
Sacred Heart Academy, Boston.....	87.50
Notre Dame Academy, Boston.....	85.00
Notre Dame Academy, Somerville.....	33.00
Notre Dame Academy, Roxbury.....	100.00
Notre Dame Academy, Lowell.....	98.80
Consecrated Convent, Brighton.....	8.00
Consecrated Convent, Newport, R. I.....	241.00
Academy of the Assumption, Wellesley.....	47.60
Mt. St. Joseph's Academy, Brighton.....	10.00
Notre Dame Academy, Peabody.....	100.00
Children of Mary, Roxbury.....	42.15
St. Raphael's Convent, Hyde Park.....	21.00

INSTITUTIONS.

St. Elizabeth's Hospital, Boston.....	\$59.46
Carney Hospital, South Boston.....	4.35
Little Sisters of the Poor.....	6.57

BEQUESTS.

Bequests ranging from \$100 to \$300 were received during 1910, from the estates of	
Ellen Kelly.....	
Mary McGeehan.....	
Bridget Welch.....	
Patrick Larkin.....	
Honorine Hall.....	

Legacies should be made out to the Boston Diocesan Director for the Propagation of the Faith. Headquarters: Cathedral Residence, Boston, Mass.

FOR THE HOLY CHILDHOOD.

Notre Dame Convent, Peabody.....	\$100.00
Notre Dame Convent, Roxbury.....	100.00
Notre Dame Convent, South Boston.....	80.00
St. Joseph's Church, Lewiston, Maine.....	22.00
Sacred Heart, South Lawrence.....	45.00
Notre Dame de Pitie Church, Cambridge.....	15.00
Individual offerings.....	17.00

These additional returns were received too late to be included in the Annual Report:

St. Hugh's, Roxbury.....	\$8.65
St. Joseph's, Roxbury.....	28.00
St. Peter & Paul, So. Boston.....	4.00
St. Edwards', Brockton.....	47.65
St. Ann's, Gloucester.....	9.65
St. Louis', Lowell.....	9.75
St. Francis de Sales', Roxbury.....	20.00
St. Theresa's, West Roxbury.....	66.50
Immaculate Conception, Salem.....	48.55
Sacred Heart, Middleboro.....	21.05
St. Mary's, Holliston.....	7.00
St. Paul's, Dorchester.....	20.75

We hope to be able to send The Field Afar to every Catholic missionary who asks for it, or for whom it is requested.

To this end, an occasional dollar for a 'missioner's subscription' will be most welcome.



THE BANNER BRANCHES.

\$1,000 and over.	
St. Joseph's, Lowell.....	\$1,912.44
Notre Dame des Victoires, Boston.....	1,649.75
Cathedral, Boston.....	1,447.57
St. Augustine's, So. Boston.....	1,005.00

\$800 and over.	
Our Lady of Perpetual Help, Roxbury.....	\$834.70

\$400 and over.	
Help of Christians, Newton.....	\$759.60
Immaculate Conception, Newburyport.....	612.00
St. Ann's, Lawrence.....	604.74
St. Ann's, Somerville.....	596.30
St. Michael's, Hudson.....	596.00
Immaculate Conception, Salem.....	535.22
St. Peter's, Lowell.....	512.45
Immaculate Conception, Boston.....	505.78
St. Mary's, Lawrence.....	474.57
Immaculate Conception, Lowell.....	465.95
St. John's, Peabody.....	448.70
St. Mary's, Waltham.....	437.90
St. Mary's, Lynn.....	422.50
St. Joseph's, Salem.....	419.45



FROM A STATUE OF BLESSED THÉOPHANE VÉNARD.

FROM OTHER DIOCESES IN NEW ENGLAND.*

Springfield.....	\$3,580.08
Manchester.....	908.34
Providence.....	757.92
Fall River.....	361.78
Portland.....	143.81
Hartford.....	85.78
Burlington.....	31.93

*These figures apply only to offerings received at the Boston office and do not represent the full contribution of the above dioceses to the mission cause.

BY request of the Bishop of Manchester, N. H., we publish the following additional returns, for the year, reported through his Diocesan office:

Manchester, N. H. Cathedral.....	\$255.10
St. Ann's Church, Rev. J. J. Lyons, P. R.....	223.70
Concord, " St. John's Church, Rev. Mgr. E. O'Callaghan.....	15.00
Derry, " Miss Edina Brouillard.....	12.00
Franklin, " Rev. A. J. Timon.....	30.50
Hooksett, " Rev. F. X. Leclair.....	6.00
Nashua, " St. Aloysius Church.....	13.85
" St. Francis Xavier's Church.....	
Miss Dora Pontbriand.....	3.50
Somersworth, " Rev. O. J. Desrosiers.....	9.50
Troy, " Rev. D. A. O'Neill.....	12.00
Wilton, " Mrs. J. Barthiaume (Life Member).....	40.00
Total (Manchester).....	\$621.15

Offer an occasional Communion for the heathen; for missionaries on the field; for vocations.

Do you not wish to come into touch with Catholic Evangelization?

(a) Be an Ordinary Member in the Lyons Society of the Propagation of the Faith, i. e., say a daily prayer for the missions, — Our Father, Hail Mary, and "St. Francis Xavier, pray for us;" and give an alms of five cents a month or sixty cents a year. Or

(b) Promote the work. People are good but not all are thoughtful. Get and keep nine of your friends interested as members. Be a Promoter. Or

(c) Be a Special Member. If you cannot interest others, and if you have the means, enroll yourself and nine relatives and friends, living or dead, at the rate of ordinary memberships.

(d) If the idea of affiliation, however simple the conditions, does not appeal to you, then

TAKE A MITE BOX;
LEAVE IT ON YOUR MANTEL
UNTIL AFTER LENT.

Make sacrifice offerings and encourage others, especially children, to do likewise. God will bless you through the prayers and sacrifices of His missionaries.

From various sections of the United States and occasionally from foreign countries appeals are made to the Reverend Clergy, to Religious Communities and to individuals among the laity. The Diocesan office is the authorized channel of missionary contributions and the Director will gladly give information regarding the appeals and will forward all offerings. In this way the interests of the charitably disposed can be best safeguarded.



TWO albs have been received at our office from Swatow, in China, during the past year. They were both admirable specimens of drawn-work executed on grass linen. One was bought by a Boston priest, the other secured as a jubilee gift for a well known Jesuit. Writing of this latter alb, the purchaser, who has had considerable experience in judging such work, says:

"I should like to have you know how glad I am that I waited for the alb from China instead of having one made here. It is the loveliest thing of the kind I have ever seen,—it positively thrills me with the beauty of the workmanship, and now we are anxious to know just where it was made and who made it.

I am sure that all the Fathers will be greatly pleased with this acquisition to their store of treasures for the Holy Sacrifice."

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